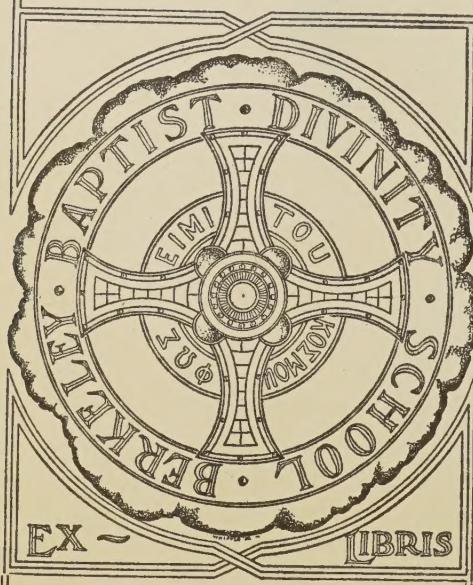


# PALESTINE



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# PALESTINE AND SYRIA

THE COUNTRY · THE PEOPLE  
AND THE LANDSCAPE

BY

KARL GRÖBER

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From our very childhood on we have been familiar with the scenes of Biblical events. Each of us has created for himself pictures of the spots which he has read about in the Old and New Testament. But most of these pictures are based on the recollection of those in our school-books which, though they are indelibly stamped in the memories of childhood, do not in the least coincide with actual scenes. The painter's or draughtsman's imaginary view unconsciously distorts the real aspect and often even renders it bizarre and impossible. It is difficult, nay, nearly impossible, for the student to discover a connection between to-day and the times when Our Lord was still on earth in the Holy Land. It is also nearly impossible, when we are in the present-day miserable little ports of Tyre and Sidon, to imagine ourselves back in the fabulous splendour of the richest cities of Antiquity. The ruins of Babylon, or even of Nineveh, were hardly able to retain even a shadow of the magnificence that they once radiated. With but the exception of a few remnants all these towns with their towers, walls and temples are heaps of ruins. The villages in which once the Biblical characters dwelt and toiled have often changed their aspect during the course of the centuries. Even their old names are hardly recognizable in their mutilated forms. Only the great contours of the landscape have remained. But the garb of nature is no longer the same. Countries that once supported millions are now parched sand wastes. Mountains whose slopes were covered to the very summits now stand naked to their feet. The old canals fell in and agriculture disappeared with them. The rivers dried up or found new beds, the cities on their banks decayed. Much was destroyed by the wars that so often raged on the soil of the Orient. What has remained from the times of the Old and New Testament is but little. What is shown to the pious pilgrim in the Holy Land searching the sites of Biblical events will seldom survive severe criticism. But what does it matter if the real spot is perhaps a hundred paces off from that which is venerated by pious thoughts to-day? Is not here the very earth itself sacred? There is a strange atmosphere in these countries, and from their charm none can escape. The pictures in this volume show us the places made immortal by those who are spoken of in the Bible, as well as all those spots which played a rôle in Biblical countries since the days of Antiquity. For most of us, knowledge of the history of the Orient ceases with the destruction of Jerusalem, and it was only the Crusades that brought it back into the sphere of interest. Only few know how the sovereignty of Islam—which has now set its impress on the country for over twelve hundred years—changed the sacred places; how in the days following the destruction of the City



the external features of the landscape were modified, or what has been preserved of the different cultures that have perished.

It is necessary to give a short history of the single countries and to show how they developed from the earliest times to those of Our Lord and from then to the present, in order to make these relics of different centuries comprehensible. But this cannot be done by presenting a common history of Palestine, Syria, Mesopotamia and Arabia. Even if a single ruler guided the fate of all for a long time, nevertheless, each of these countries represents a unit for itself which again and again follows its own course for centuries. And their geographical character continually made for historical isolation. In addition to this, during the course of the centuries each of them attained to a zenith in the history of mankind, flashing forth meteor-like and then falling back into a darkness in which even the memory of great times died, states and cities decayed and finally the sand of the desert swept the very memory of their great names away. And yet they all still contain many visible memories that always arouse our interest, but which we cannot comprehend unless we consider their development separately and range the witnesses of great events in their proper order in history.

Situated between the Red Sea and the Persian Gulf lies Arabia, the greatest of all peninsulas. In the north it is encircled like a great horse-shoe by the once fertile district of Mesopotamia with its twin streams Euphrates and Tigris, by Syria and Palestine. Arabia is an enormous high plateau with waste deserts, many of which have never been crossed by the foot of man. The country is cut off from the sea by mountains, and it was only along the narrow coastal strip that towns and villages with their fields and gardens and a settled population could develop. In the interior numerous Bedouin tribes still move from place to place with their camel herds (the only wealth of these bold and frugal nomads), just as they did four thousand years ago. A few smaller or larger oases, mostly the seats of the powerful tribal chiefs, are scattered over the desert. The Bedouin is always moving. He wanders with his herds from one pasturage to another. During the rainy season he finds sustenance for them in the interior of the desert too. The rain causes sufficient nourishment to grow on the parched soil. But when the last drop has fallen and has rapidly evaporated the tribe must move on to where scanty nourishment can be found along the lower slopes of the mountains. Thus the Bedouins are continually on the move, continually quarrelling, and often enough having recourse to the vendetta. They are always ready to reap what the diligent peasant has laboriously sown and watered along the edge of the desert. Between the Arabian desert and the Persian mountains, Mesopotamia, one of the most ancient civilized countries of the world, stretches to the north-east. The two great twin streams Euphrates and Tigris flow through the vast flat basin of this country; still fertilizing it along their banks, whereas once they enriched the whole huge district by means of a network of canals and made it into one great granary. In the north the Taurus cuts off the country from Armenia and Asia Minor. Syria and little Palestine which belongs to it



geographically lie between the desert and the Mediterranean. Only the fertile district of the volcanic Hauran stretches like an oasis into the waste solitudes. Two great mountain ranges, those of Lebanon and Anti-Lebanon fringe the sea-shore with their spurs and extend to the Peninsula of Sinai with their fertile fields among the wooded slopes. Syria, like the Arabian peninsula, lacks great rivers. Only the Orontes of the ancients in the north of the country and the Jordan in its subsided depression (which runs through eastern Palestine between the mountains of Judah and Trans-Jordania) are of any importance. The strangest geological phenomenon of the whole district is the Dead Sea. This salt lake is nearly 400 metres below the level of the Mediterranean and a quarter of its contents consists of solids. It is the deepest spot known on earth. The connection with Africa, to which Arabia in its geological formation and climatic conditions belongs, is now cut by the Suez Canal. To the south the Sinai Peninsula rises above the Red Sea with the rugged mounts of Serbal and Sinai, the highest peaks in Arabia.

## P A L E S T I N E

The beginnings of the history of Palestine are still wrapped in darkness, and many students suggest that the ancestors of the ancient Hebrews lived as nomads in the great Arabian desert and only settled down in the country in the year 1200 B. C. The belief in Yahveh, the One God, raised the Chosen People above all nations of antiquity and caused them to move along another spiritual path than their heathen neighbours. We all know the historical development of the country from the Bible, and we are likewise familiar with the names of its kings and prophets. The magnificence of Jerusalem and her Temple in the days of Solomon projects its dazzling rays into our own times. But this all disappeared, and the days of the Old Testament have left few traces in the country. Only graves and cave tombs can be traced with certainty back to the times of ancient Israel. But a small part of the foundations of the old Temple remains. Here it is that the Jews still bewail the destruction of the Holy City. Otherwise, all that is left of that epoch are the remains of the old pools in and outside Jerusalem that once stored the water for the hot summer. To-day three pools near Bethlehem, called the Pools of Solomon, are being restored for the water-supply of Jerusalem. New excavations have at least traced the walls of ancient Jericho. In the year 302 B. C., Alexander the Great subjugated Judaea, and from that date on Hellenistic culture penetrated more and more into Palestine. After the conquest of Jerusalem by the Romans (63 B.C.), Roman culture found its way to Palestine. One recognizes the influence of foreign cultures in the three great tombs in the Valley of the Kidron. They betray Greek and Late Egyptian forms. The building activity of the Romans in the country was very great. Theatres, temples, baths and aqueducts rose everywhere in the towns and villages to the very fringe of the desert. Numerous ruins bear witness to their great scale, and such ruins as Gerasa and Amman to the east of the



Jordan and the graves of the rock city Petra in the south of the country, an old Nabataean town already decayed in the fourth century, still give an idea of the magnificence obtaining in the country in the days of Christ. Herod the Great, who ornamented Jerusalem with the most beautiful buildings, built himself a palace in Samaria. Its graceful columns breathe the spirit of the purest Hellenism. Jerusalem was destroyed (70 A. D.). Not a stone remained standing. A new Roman city was built on the ruins and did not even retain the old name. Where formerly the Temple of the Only God stood, a temple was erected to Jupiter, and no Jew was allowed to set foot in the town under penalty of death. On the fall of the old city, all the spots which held memories of the work and death of Christ in Jerusalem disappeared and were only preserved in tradition. Nevertheless, early Christendom grew stronger in spite of all persecutions, and as early as the third century after the death of the Master, crowds of pilgrims came to visit the sacred places. Under the rule of the Emperor Constantine the Great, Jerusalem became a purely Christian town and heathendom disappeared completely in the countryside. Judaism was pushed into the background: A few of its communities just managed to survive in Galilee where they prayed and taught in the old synagogues built in the Greco-Roman style, as the ruins of such a building in Capernaum show us. After the finding of the Cross by the Empress Helena extensive Christian building operations began. Over the spot where Constantine supposed the grave of Christ to be, the emperor erected a magnificent church which was consecrated in 336. But unluckily only a few remnants remain as it was burnt by the Persians in 614. However, the Church of the Nativity in Bethlehem has remained unchanged from the period of this Early Christian architecture and retains its old form in our own days. It is a large basilica with five aisles and trifoil-shaped apse, the model for so many other churches in the Holy Land, which completely disappeared during the troubles and wars of later periods. The numerous convents and monasteries that sprang up everywhere caused a great development of religious life. These religious settlements hid in the wild and remote valleys and ravines of the desert. Like the monasteries of Thessaly and Athos they resemble castles clinging in dreadful solitude to the steep rocky sides of the mountains. Even when they were first built their situation was isolated. Such foundations dating from that epoch of purest Christianity, which have always been occupied by pious monks, still exist to-day in Mâr Sâbâ and in the convents on Mount Quarantana on which Jesus is said to have spent the forty days of his fast. The prosperity of the country was not destined to last long for the Persian king Chosroes II., who took the country from the East Roman emperors, completely destroyed many edifices erected by the Christians. Several of the churches became heaps of ruins. Fourteen years later the Greeks succeeded once more in obtaining possession of Jerusalem for a short time. But they could not oppose the irresistible attacks of the Arabs. In 637 the Caliph Omar took the town after a stubborn defence, and with him Arabic culture and art became predominant.



The Christians and their religion were tolerated by the new master; nevertheless many a church was converted into a mosque, and the Crescent replaced the Cross. The outward appearance of the country speedily changed. The light, elegant architecture of the Arabs replaced the massive Byzantine structures. The first great edifices of Islam—the Dome of the Rock and its smaller and more graceful twin the Chain Dome—arose on the site of the old Temple of Solomon over the naked rocks of the great Altar of Burnt Offering, “the Rock hovering over the Abyss”, and at the same time the Aksa Mosque, a second sanctuary, was erected on the Place of the Rock. Both the Dome of the Rock (a cupola building) and the Aksa Mosque (a basilica) are probably modelled on the plan of the buildings that once stood on their site, and the Arab architects made use of many a column and detail of former epochs. The Place of the Temple was continually embellished during the course of the centuries: halls enclose the vast square, steps lead through graceful arcades to the Dome of the Rock and the whole site is covered with chapels and wells: charming jewels of Islamic architecture. All the spell of the Orient surrounds this spot. But there was to be no rest for the Holy Land. One Islamic dynasty followed on the heels of another; political conditions became more and more confused, and the religious differences between the Christians (who had remained in the sacred spots and were again supported by the Greeks) and Mohammedan rulers became greater and greater. The complaints of bad treatment of Christian pilgrims grew louder and more emphatic till the whole of the Occident joined to wrest the Holy Land from the Infidels. Enthusiasm for the sacred cause produced the first successes of the Crusade. Jerusalem fell in 1099 and Godfrey of Bouillon was proclaimed king of Jerusalem. The Christians were hardly able to hold the country for 200 years. Quarrels and dissensions paralysed and weakened the pious movement and in 1291, after the fall of Acre, the last point of support in the country where the flower of Christian knighthood had poured forth their blood was lost. But Frankish domination left many traces in Palestine. In Jerusalem the Church of the Holy Sepulchre was enlarged, a new and strange building was erected over the Tomb of the Virgin, in Hebron, Samaria, Nazareth and other spots, mighty ecclesiastical edifices were built which were either destroyed later or turned into mosques. Fortified castles supported the rule of the Christians in all parts of the country. Many of them still exist as ruins, such as the great castle of Karak on the Dead Sea, the castles in Tiberias, on Lake Gennesaret and in Caesarea on the sea. Even in Jerusalem many architectural fragments remind one of the Frankish art of fortification. After the Franks retired, Palestine always remained an Islamic country. Her rulers often changed and permanent wars destroyed more and more of the sacred relics. In 1516 the Turks conquered the country and she remained in their hands till but a short while ago. The Napoleonic adventure of 1799 and Egyptian sovereignty from 1831—1840 were only intermezzi of no particular importance. It is impossible to say how Palestine will develop under the new régime.



## S Y R I A

Nature bestowed numerous and good harbours on the narrow Syrian coastal strip. Peninsulas with islands off their coasts favoured the founding of sea-faring towns. Thus Tyre and Sidon, the capitals of the clever and bold trading nation, the Phoenicians, were built at an early date on the Syrian shore. As they were colonists and founders of cities they became the first intermediaries between the much older cultures of the Egyptians and Babylonians on the one hand and of the Occident on the other. The overpopulation of the country forced them to found colonies for which there was only room in the west, and thus the Phoenicians, as did the Jews later on, became the agents between Occident and Orient. From Phoenicia and from their greatest colony Carthage they sailed to Sicily, Spain, England, and the German amber coast. Greek authors attribute to them many inventions such as navigation, culture of the vine, the invention of glass and letters. In the Bible their towns are mentioned as examples of magnificence and wealth, and it was they who supplied Solomon with the precious cedar for the Temple. Sidon, at first of greater importance and the mother-town of Carthage, was soon outstripped by the island city of Tyre which long defended itself successfully against the Assyrians. After a siege of five years King Shalmaneser had to retire, and it was only Nebuchadnezzar who was finally able to include the city within the limits of the Babylonian Empire after a siege of thirteen years. The Persians had their chief naval ports and strongest maritime fortresses in Phoenicia, and thus it was imperative for Alexander to take Tyre if his rear was to be covered. He sat down before the city for seven months and it was only after he had built a dam—which is still recognizable to-day, though widened and partly covered with sand—that he was able to lay his hand on the Persian naval base. Although the city was practically destroyed, it soon recovered and still played a rôle in the history of Syria up to the twelfth century. Then it decayed, and to-day it is but a sad little town where hardly a stone reminds one of its old greatness. Only the numerous rock tombs in its vicinity betray its erstwhile importance. Persian rule was succeeded by Greek, and again a period of great prosperity began for Syria. In the north on the Orontes the great capital Antioch was founded. Damascus, which had already been the capital of a mighty state, became conspicuous in history again as a trading centre and a connecting link between the East and the West. In the year 64 B. C. the Romans subjugated the Seleucide Empire. Syria became a province of the great empire and Roman and Oriental splendour united in the numerous thriving cities. There is hardly one of the large ruined cities of the whole of Antiquity that shows us so distinctly to-day the picture of an ancient acropolis as does Baalbek on its heights. This is the Heliopolis of the ancients with its Temple of the Sun; already famous in the times of the Romans. In the desert arose the fairy-like town of Palmyra which at a very early period was a central caravan trading station of Syria. It was here in the 3<sup>rd</sup> century A. D. that that kingdom developed which



became celebrated under Zenobia who was defeated by the Romans and who as a prisoner graced the triumphal procession in Rome. Palmyra crumbled to ruins. The Roman rule lasted till well into the 7<sup>th</sup> century. Before Constantine had recognized Christianity as a state religion, numerous Christian communities had arisen who built churches on the basilica plan for the requirements of their religion. Their ruins are still to be found throughout the country. During the 6<sup>th</sup> century enormous edifices were often built, such for instance, as the four-aisled church in Kalaciman, around those spots where the strangest of all Christian ascetics spent their lives doing penance on solitary columns exposed to wind and weather. The most flourishing period of Christianity lasted till the year 611. The Persians under the Sassanian Chosroes II. invaded Syria and drove the East Romans out of the country. A severe blow had been struck at Christianity, and the short rule of the Byzantines, who were able to subjugate the Persians once more, could not again strengthen the country so much as to enable it to withstand a new enemy. Under their great caliph Omar, the Arabs conquered the whole of Syria. The Byzantines were totally defeated on the Yarmûk in 636 and Damascus fell into the hands of the new master. This was not to the disadvantage of the city. The Omayyades, who were a magnanimous and intelligent line of rulers, transferred their court to this city and made it a centre of a flourishing social life. The largest mosque of Islam was erected on the ruins of an ancient Christian church and completed with great magnificence. Antique columns from the temples of the country and gold and precious woods were employed: were almost too lavishly used. In the mosque itself a chapel was erected around the shrine containing the head of John the Baptist. The building was often destroyed but always rose like a phoenix out of the ruins. Those strange hunting-lodges of the caliphs, such as Quesseir Amra with its gay frescos or Mshatta with its stone blocks carved so beautifully as to resemble filigree work, arose at the edge of the desert. The Omayyad rule only lasted till the middle of the 8<sup>th</sup> century, whereupon a period of unrest and dissension among the successors followed. The seat of the Caliphate was removed from Damascus to Bagdad where it gradually lost its power over Syria. Side dynasties arose and perished and religious sects like the Druses and Assassins added to the internal troubles of the country. Thus the Crusaders found an easy prey. Antioch fell in the year 1098 and then in rapid succession the whole of Syria; only Damascus could never be taken. The Franks did not stay long in the country. Saladin's victories undermined their power, and all attempts to remain in Syria were in vain. The departure of the Crusaders did not bring peace. In the 13<sup>th</sup> century tribes of the Kharezmians devastated the unhappy country. Then the Mongols under Hûlagû plundered Syria till the intrepid Mameluke Beybars drove them out again. But the prosperity of the country had vanished when the bloody Mongolian prince Timur erected his pyramids of skulls in the Orient. Damascus suffered terribly and lost her scholars and celebrated armourers whom the Mongol transplanted to his capital Samarkand. Syria's rôle in history was played. In 1516



it submitted to the Turks, and the country remained Turkish—with the exception of a few years of Egyptian rule till the end of the Great War.

## M E S O P O T A M I A

The beginnings of the history of the country between the Euphrates and Tigris are dark. The most ancient inhabitants were the Sumerians, a non-Semitic people who dwelt in stately cities on the lower reaches of the Euphrates. Of these early days about 4000 B. C. we hear of Chaldean Ur which was the home of the patriarch Abraham and we hear of other names in the Bible from that dim period. Numerous town kingdoms sprang up and they were continually struggling one with another till finally the hand of an energetic monarch, Hammurabi of Babylon, was able to found a strong united kingdom in the south of Mesopotamia. To the north the kingdom of Assur on the upper Tigris grew stronger and stronger during the period of about 1500 B. C. To-day the ruins of this first important city in Assyria bear witness to its power and greatness. Later on the residence was moved to Calah and Nineveh. A long struggle began between Babylon and Assur for the hegemony. The Assyrians were the victors and soon their active kings held sway over all the country between Persia and the Mediterranean. The restless city of Babylon was destroyed in 689 by Sennacherib, but his son Asarhaddar rebuilt it in a most beautiful manner. The Assyrian Empire was unable to withstand the attacks of the Medes. This new power took Nineveh and totally destroyed it in 606. Assyria was completely vanquished, but the Chaldean Nabopolassar erected a new empire in Babylonia and another period of prosperity began for the capital. Nebuchadnezzar beautified the city with temples and gateways, and the recently excavated Ishtar Gate with its magnificent coating of glazed tiles was erected during his reign. The second Babylonian Empire did not last long. The Persian king Cyrus entered Babylon as victor as early as 539 B. C., and the Persians remained the masters of all Mesopotamia and Syria till Alexander the Great also destroyed their empire. The mounds of ruins of the mighty ancient Mesopotamian cities are still characteristic of the landscape. Scattered along the banks of the Euphrates and Tigris the eyes of the traveller are attracted by them from afar. Excavations during the 19<sup>th</sup> century brought the old cities of Babylon and Assur to light again and our knowledge of their plan and buildings is continually increasing. The Zikkurats, enormous temple towers with huge terraces, gateways with gigantic winged monsters having bearded human heads, private houses and palaces emerge from the ruins of Babylon, Assur Nimrud and the other colossal cities. But much remains to be found, and on the ruins of Nineveh stands Nebi Mûsà with the sanctuary of Jonah by whom the city had been cursed. Thus all successful excavating in Nineveh is hindered. The times between Alexander's successors, the Seleucids, till up to the Arab invasions are a series of complicated



and confused events and by no means sufficiently investigated. The Romans became the heirs of the Seleucids, but their inheritance was very burdensome. The Parthians, a powerful Iranic tribe of nomads, came into contact with the frontiers of the Roman Empire on the Euphrates. Thus there were enough points of friction to prevent the two from living in peace side by side. The Sassanidae continued the struggle against the Romans. They were in full possession of Southern Mesopotamia where their energetic rulers had their residence in Ctesiphon. Centuries of contact with the Romans had introduced many innovations to the Orientals. The construction of brick and mortar vaulting, which the Romans developed to perfection, was imitated by the Arsacidae and Sassanidae, and the enormous palace halls were erected which are still preserved in Hatra (built about 200 A. D.) and in Ctesiphon, the mighty hall of which was vaulted in about 250. A new epoch dawned for the Orient. The Arabs took Ctesiphon in 637 and the Sassanid Empire soon disappeared. The last great epoch of the country began. When after the dispersal of the Omayyads the Abbassides established a residence in Bagdad, a final period of prosperity began for the country of the twin streams. Bagdad became under the Caliphs the fairy-tale city of the Arabian Nights. All arts were revived, and once more edifices arose on the banks of the Tigris in all the splendour of their Oriental colouring and beauty, and it was in Samarra about 850 that the caliph Mutta-vakkil built a huge palace with enormous mosques and strange minarets which remind one of the ancient Babylonian temple towers. And it was in those days that the wise caliph Harun-al-Rashid was living. But yet the period of Arab sovereignty was only apparently one of prosperity. The Arabs could conquer but not stave off decay. As the power of the caliphs waned, the country declined more and more, and the restless nomad invaders from the east gradually destroyed the old magnificence that had always attracted the predatory peoples of the East. And after, in addition to these, the Mongolians had devastated the country during the 13<sup>th</sup> and 14<sup>th</sup> centuries, the silence of death reigned where once there was life and prosperity. Turkish rule was of no avail. The canals fell in or were choked up and the desert pushed its way further and further over the fields which in ancient days busy hands had made fertile and kept fertile.



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JERUSALEM. CITADEL





JERUSALEM. VIEW OF THE CITY FROM THE MOUNT OF OLIVES





JERUSALEM. VIEW OF THE CITY FROM MOUNT ZION





JERUSALEM. PLACE OF THE TEMPLE





JERUSALEM. CHURCH OF THE HOLY SEPULCHRE





JERUSALEM. VIEW OF THE PLACE OF THE TEMPLE FROM THE VALLEY OF THE KIDRON





JERUSALEM. WALLS. PLACE OF THE TEMPLE





JERUSALEM. VIEW OF THE CASTLE OF DAVID FROM THE CHURCH OF THE HOLY SEPULCHRE





JERUSALEM. CASTLE OF DAVID





JERUSALEM. CHURCH OF THE HOLY SEPULCHRE. PORTAL





JERUSALEM. PATRIARCH'S POOL WITH CHURCH OF THE HOLY SEPULCHRE





JERUSALEM. CHURCH OF THE HOLY SEPULCHRE, MAIN DOME





JERUSALEM. CHURCH OF THE HOLY SEPULCHRE, CHAPEL OF THE AGONY OF THE VIRGIN





JERUSALEM. CHURCH OF THE HOLY SEPULCHRE, GOLGATHA





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JERUSALEM. CHURCH OF THE HOLY SEPULCHRE, STONE OF UNCTION





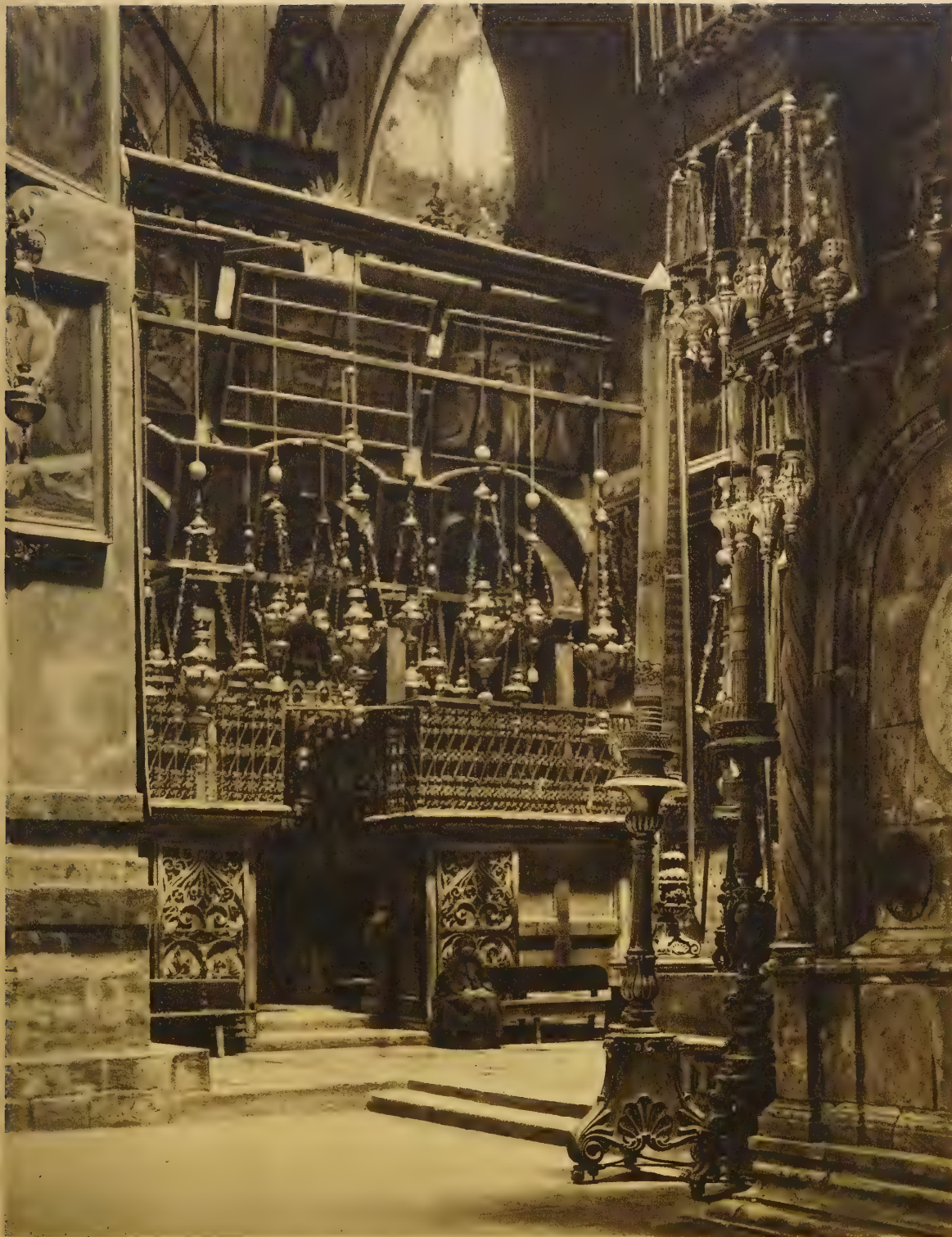
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JERUSALEM. ABYSSINIAN VILLAGE ON THE ROOF OF THE CHURCH OF THE HOLY SEPULCHRE





JERUSALEM. 'ABYSSINIAN PRIESTS





JERUSALEM. GORDON'S GRAVE OF CHRIST





JERUSALEM. CHAMBER OF THE LAST SUPPER





JERUSALEM. ENTRANCE TO THE PLACE OF THE TEMPLE





JERUSALEM. VIEW OF THE PLACE OF THE TEMPLE FROM THE WEST





JERUSALEM. PLACE OF THE TEMPLE





JERUSALEM. DOME OF THE ROCK AND DOME OF THE CHAIN





JERUSALEM. DOME OF THE ROCK





JERUSALEM. DOME OF THE ROCK. PORTAL.





JERUSALEM. DOME OF THE ROCK. INTERIOR





JERUSALEM. DOME OF THE ROCK. INTERIOR





JERUSALEM. DOME OF THE CHAIN





JERUSALEM. PLACE OF THE TEMPLE





JERUSALEM. PULPIT IN THE PLACE OF THE TEMPLE





JERUSALEM. ARCADES IN THE PLACE OF THE TEMPLE





JERUSALEM. PLACE OF THE TEMPLE





JERUSALEM. GOLDEN GATE





JERUSALEM. CHAPEL IN THE PLACE OF THE TEMPLE





JERUSALEM. FOUNTAIN IN THE PLACE OF THE TEMPLE





JERUSALEM. VIEW OF THE PLACE OF THE TEMPLE





JERUSALEM. VIEW OF THE DOME OF THE ROCK





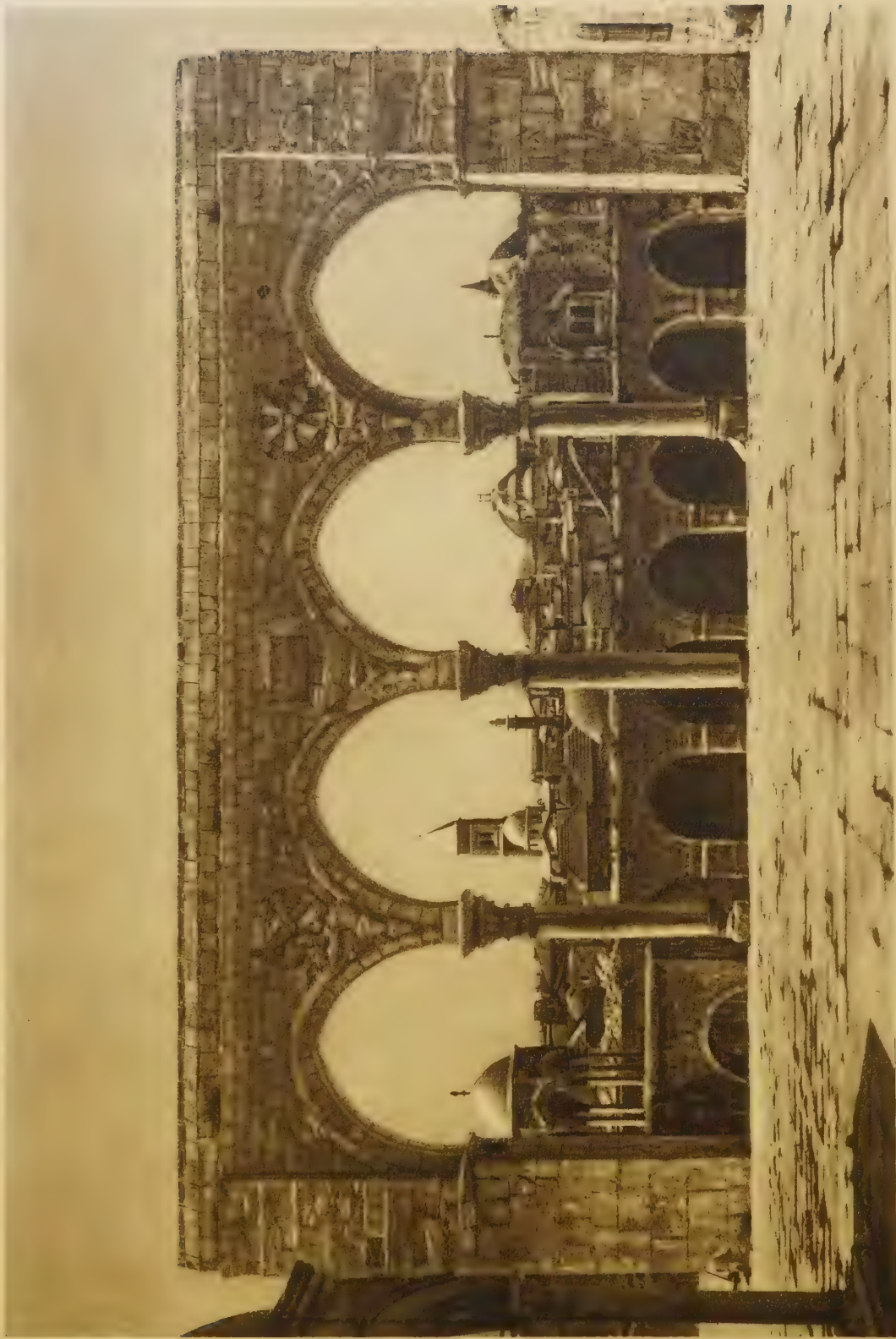
JERUSALEM. FOUNTAIN CHAPEL IN THE PLACE OF THE TEMPLE





JERUSALEM. ARCADES IN THE PLACE OF THE TEMPLE





JERUSALEM. PLACE OF THE TEMPLE





JERUSALEM. VIEW OF THE MOUNT OF OLIVES FROM THE PLACE OF THE TEMPLE





JERUSALEM. WAILING PLACE OF THE JEWS





JERUSALEM. JEWS AT THE WAILING PLACE OF THE JEWS





JERUSALEM. JEWS GOING TO SYNAGOGUE





JERUSALEM. SMALL SYNAGOGUE AT THE WAILING PLACE OF THE JEWS





JERUSALEM. JEWS AT THE WAILING PLACE





JERUSALEM. MARKET AT THE GATE OF HEROD





JERUSALEM. VIA DOLOROSA





JERUSALEM. ECCE HOMO-ARCH





JERUSALEM. STREET SCENE





JERUSALEM. BAZAR





JERUSALEM. STREET SCENE





JERUSALEM. MOSQUE GUARD ON THE MOUNT OF OLIVES





JERUSALEM. STREET SCENE





JERUSALEM. FOUNTAIN





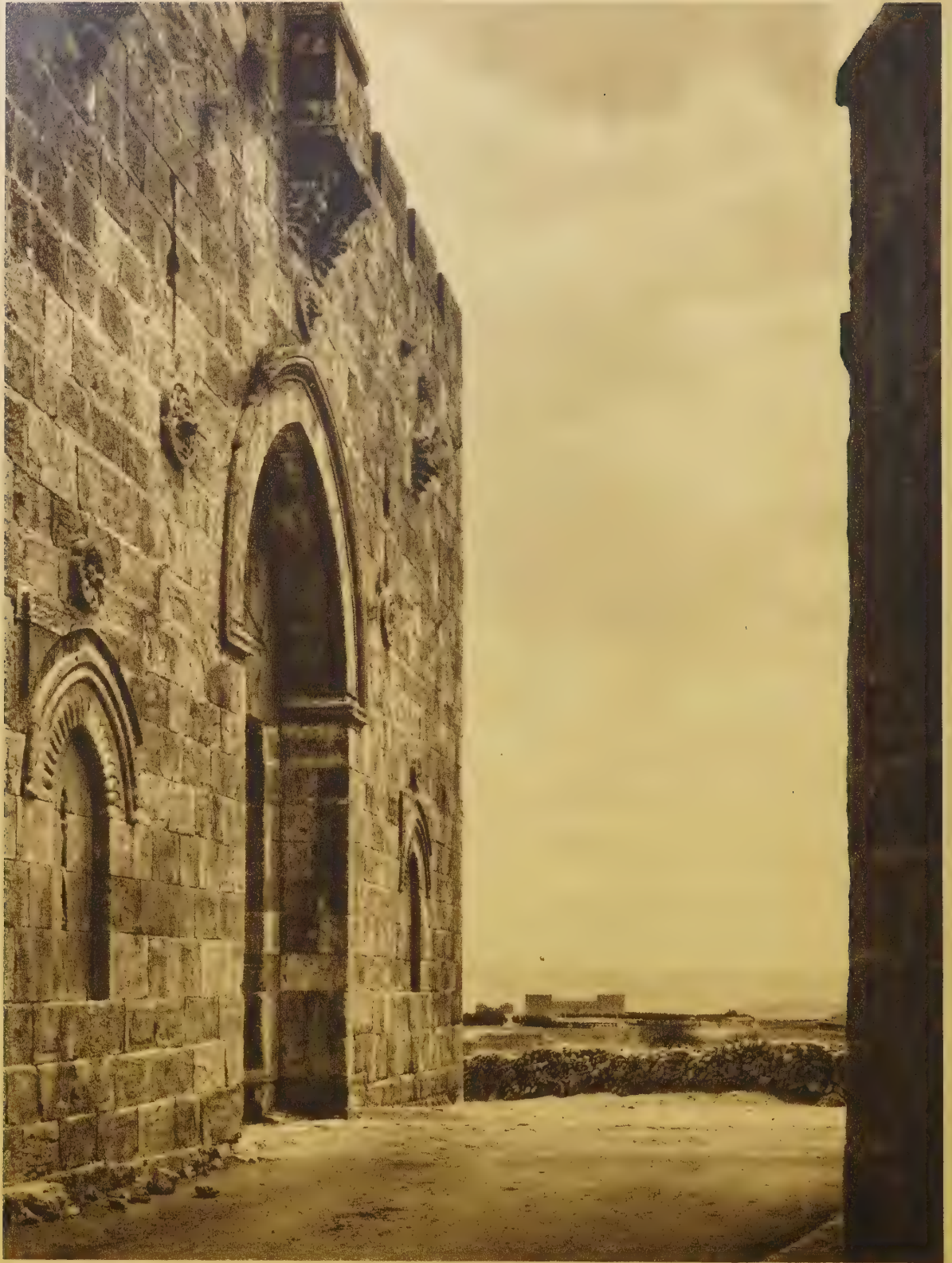
JERUSALEM. CITY WALL SEEN FROM THE MOUNT OF OLIVES





JERUSALEM. CITY WALL AND GATE OF ST. STEPHEN





JERUSALEM. GATE OF ZION





JERUSALEM. GOLDEN GATE



JERUSALEM. CHURCH OF THE TOMB OF THE VIRGIN







JERUSALEM. CHURCH OF THE TOMB OF THE VIRGIN. INTERIOR





JERUSALEM. STAIRCASE, TOMB OF THE VIRGIN





JERUSALEM. CHURCH OF THE TOMB OF THE VIRGIN. PORTAL





JERUSALEM. JACOB'S TOMB ON MOUNT ZION





JERUSALEM. POOL OF SILOAH, MINARET





JERUSALEM. MOUNT OF OLIVES WITH GARDEN OF GETHSEMANE





JERUSALEM. GARDEN OF GETHSEMANE





JERUSALEM. ENTRANCE TO THE GARDEN OF GETHSEMANE





JERUSALEM. GARDEN OF GETHSEMANE





JERUSALEM. MOSQUE ON THE MOUNT OF OLIVES





JERUSALEM. CHAPEL OF THE ASCENSION ON THE MOUNT OF OLIVES



JERUSALEM. VALLEY OF JOHOSHAPHAT WITH JEWISH GRAVES







JERUSALAM. VIEW OF THE VALLEY OF THE KIDRON





JERUSALEM. TOMB OF ABSALOM IN THE VALLEY OF THE KIDRON





JERUSALEM. GROTTA OF ST. JAMES IN THE VALLEY OF THE KIDRON





JERUSALEM. MOHAMMEDAN GRAVE





JERUSALEM. GROTTA OF JEREMIAH





JERUSALEM. VIEW OF THE CITY FROM THE VALLEY OF THE KIDRON





JERUSALEM. VIEW OF BETHLEHEM FROM THE MOUNT OF OLIVES





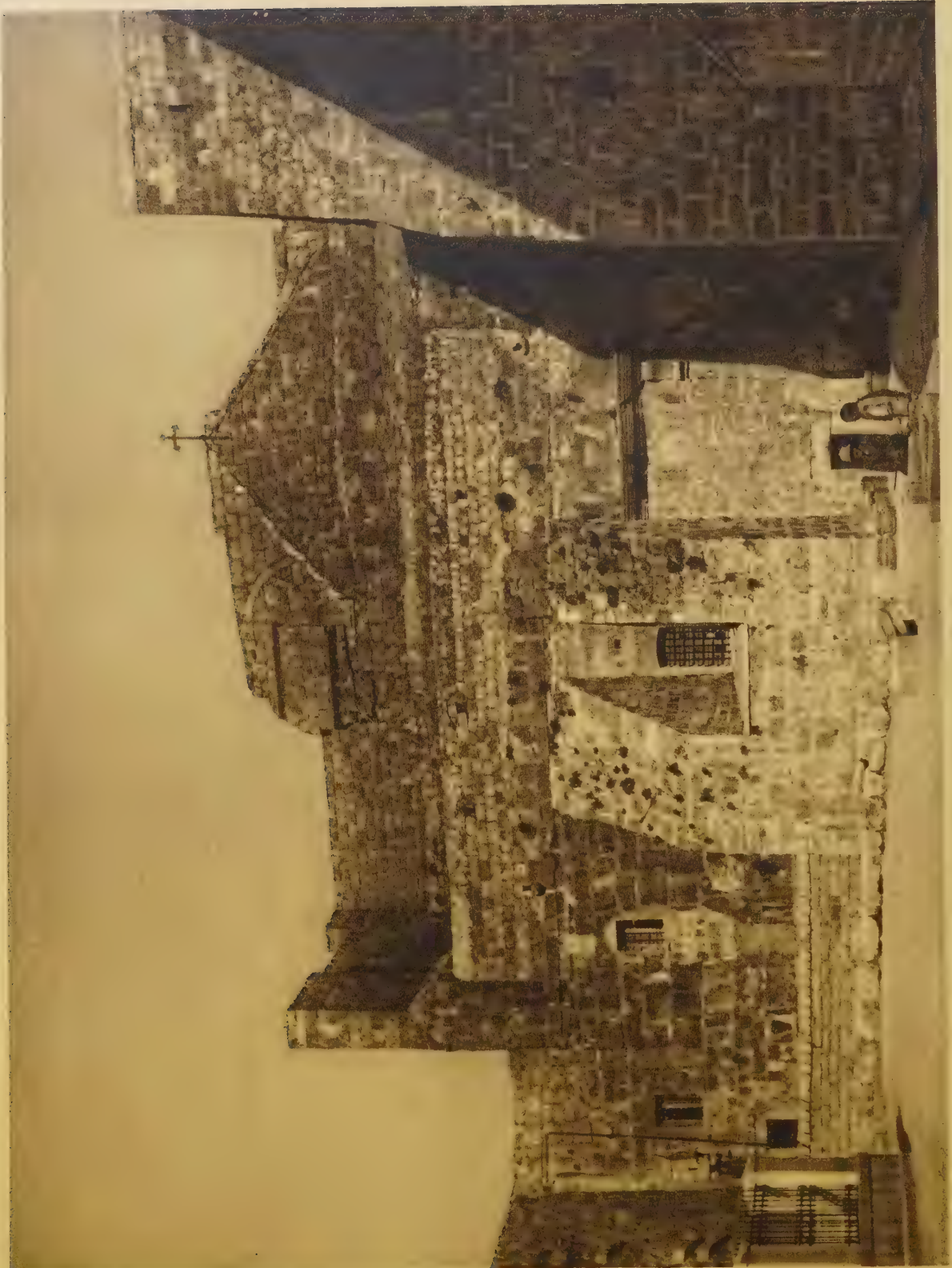
BETHLEHEM





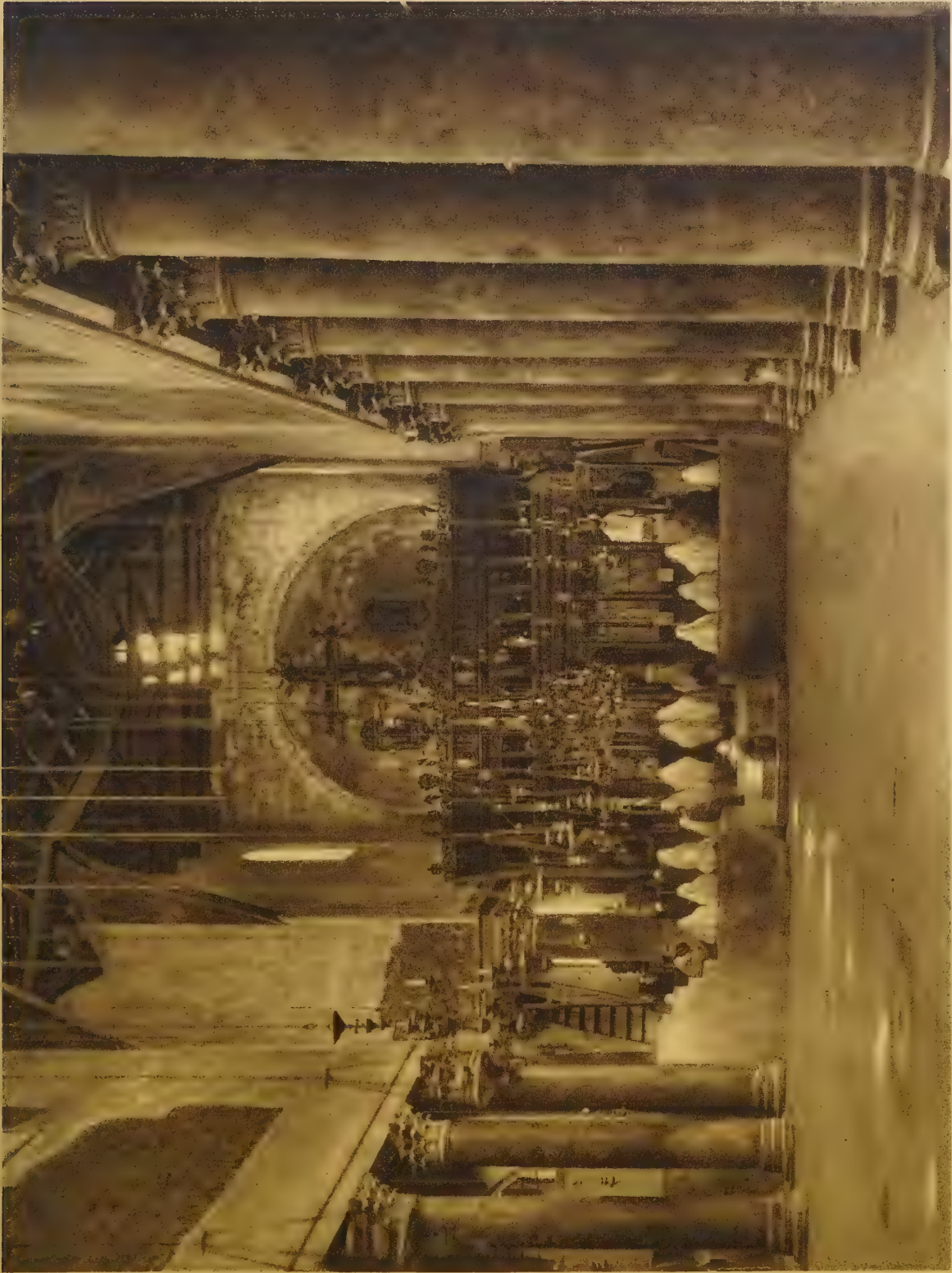
BETHLEHEM





BETHLEHEM. CHURCH OF THE NATIVITY





BETHLEHEM. CHURCH OF THE NATIVITY. INTERIOR





BETHLEHEM. SERVICE IN THE CHURCH OF THE NATIVITY





BETHLEHEM. BIRTHPLACE OF CHRIST.





BETHLEHEM. WORSHIPPERS IN THE CHURCH OF THE NATIVITY





BETHLEHEM. ENTRANCE TO THE GROTTA OF THE NATIVITY





BETHLEHEM. MAIN ENTRANCE OF THE CHURCH OF THE NATIVITY





BETHLEHEM. MARKET SCENE





BETHLEHEM. MARKET IN FRONT OF THE CHURCH OF THE NATIVITY





BETHLEHEM. CAMELS DRINKING





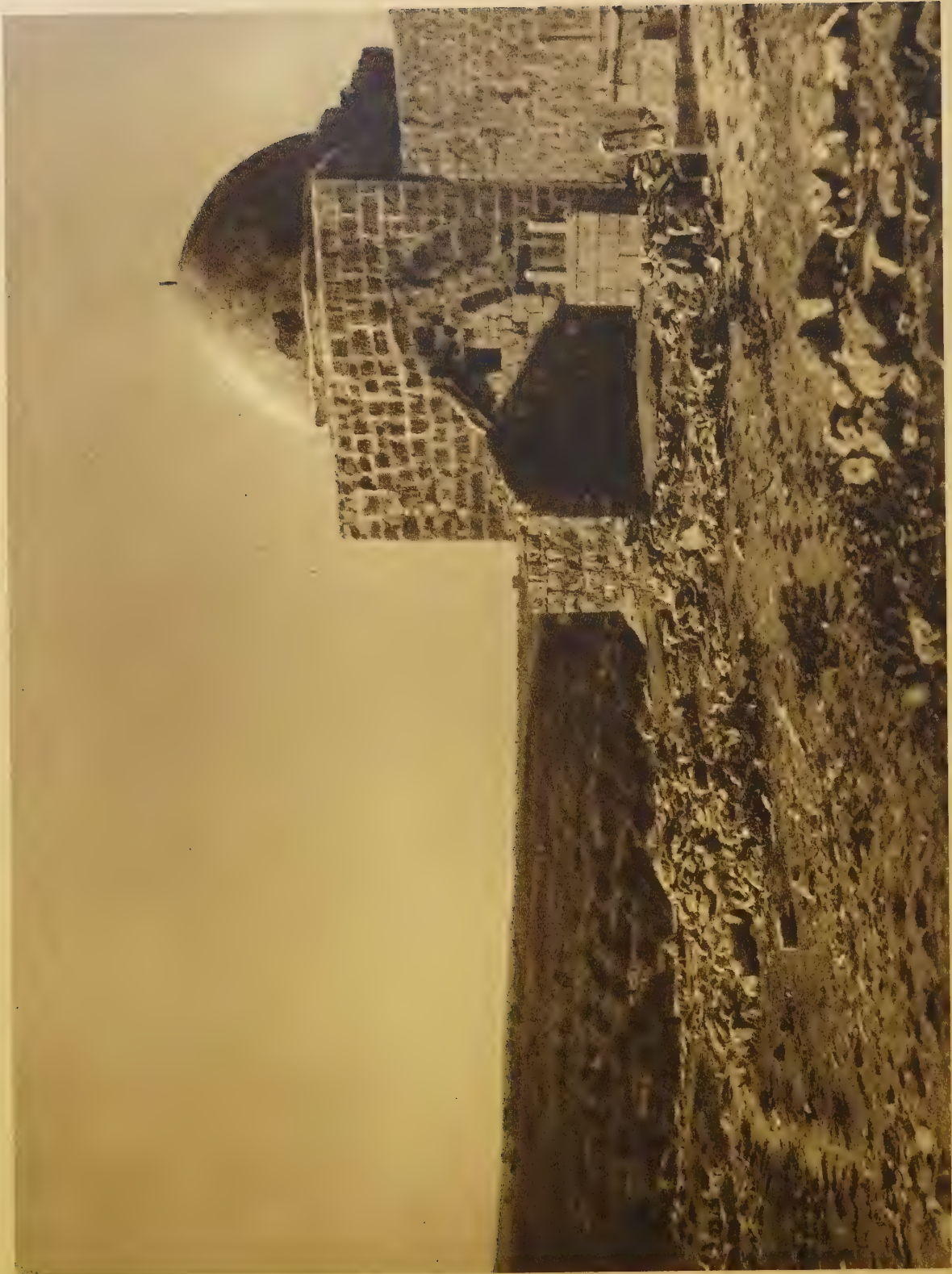
BETHLEHEM. MARRIED WOMAN FROM BETHLEHEM





GIRL FROM RÂMALLÂH





TOMB OF RACHEL





POOLS OF SOLOMON





ARTÁS AND THE GARDENS OF SOLOMON





BETHANY





HEBRON





HEBRON. STREET SCENE





HEBRON. HARAM





HEBRON. HARAM, STAIRS





GAZA





EL-ARISH OASIS





DESERT OF JUDAH .





DESERT OF JUDAH





KHÂN, SCENE OF THE PARABLE OF THE GOOD SAMARITAN





ROCK MONASTERY ON MOUNT QUARANTANA





NEBI MUSÀ





NEBI MUSÁ. TOMB OF MOSES





TOMBS IN THE DESERT OF JUDAH





TOMBS IN THE DESERT OF JUDAH





STEEP BANK OF THE JORDAN





THE JORDAN





PLACE OF CHRIST'S BAPTISM IN THE JORDAN





THE GARDENS OF JERICHO





JERICHO. MOSQUE





THE RUINS OF JERICO





THE DEAD SEA





MA'ÂN. THUNDERSTORM (MORNING)





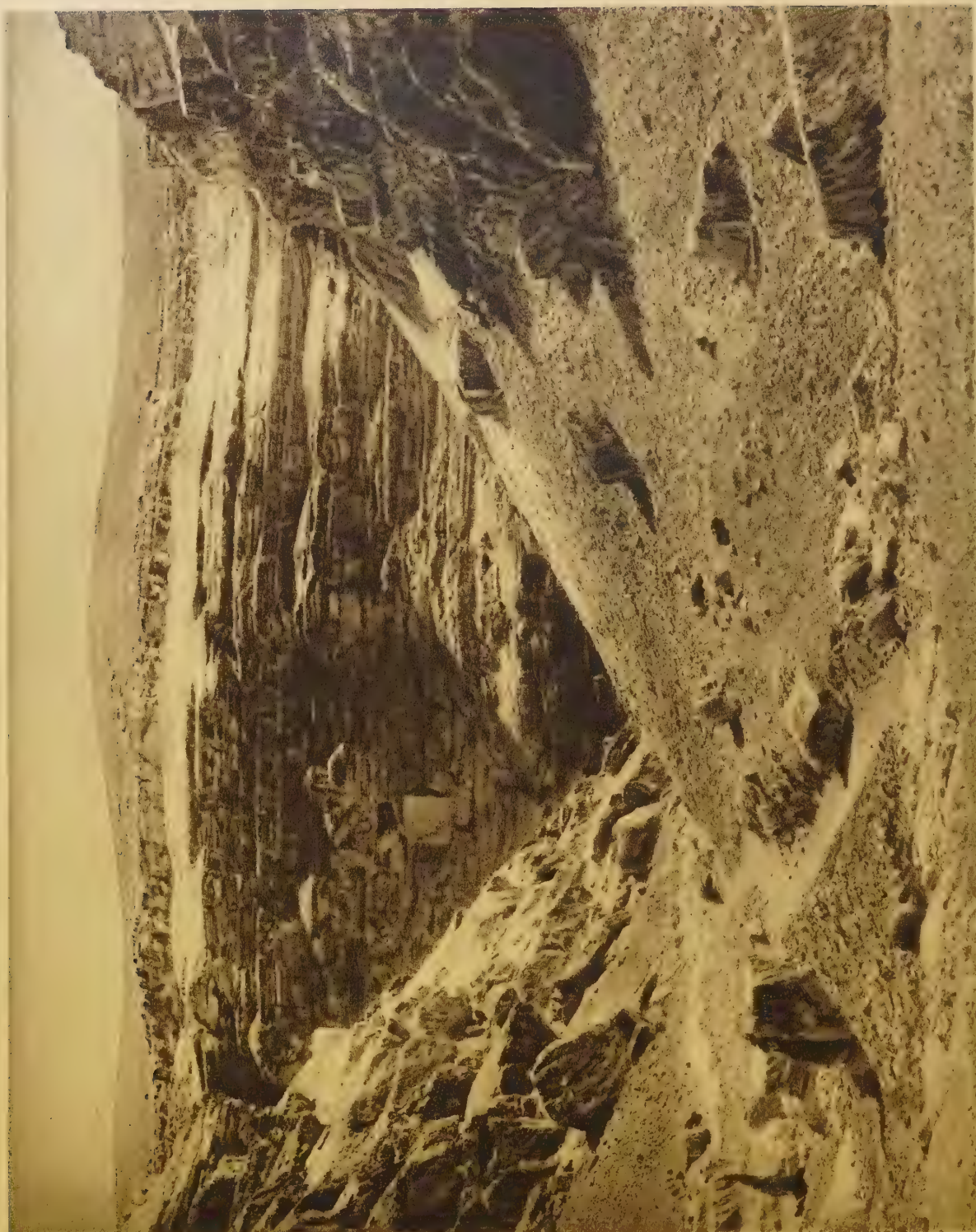
VILLAGE IN TRANSJORDANIA





EL-KERAK ON THE DEAD SEA





WADI EN-NAR





MAR SABA. GREEK MONASTERY





MÂR SÂBÂ. BUTTRESSES OF THE MONASTERY CHURCH





MÂR SÂBÂ. TOWER OF EUDOXIA AND MONASTERY





MÂR SÂBĂ. CHRYSORRHOA'S CHAPEL





MÂR SÂBĂ. MONASTERY SACRISTY





MÂR SÂBĂ. PORTICO





MÂR SÂBĂ. VIEW OF A MONASTERY CELL





MÂR SÂBÂ. PALM OF ST. SABAS





WADI EN NÂR





JACOB'S WELL NEAR SICHEM





SAMARIA. HEROD'S HIPPODROME





SAMARIA. RUINS OF THE CHURCH OF ST. JOHN





SAMARIA. MOSQUE IN THE FORMER CRUSADERS' CHURCH





SAMARIA. RUINS OF HEROD'S PALACE





SAMARIA. VIEW FROM THE RUINS OF HEROD'S PALACE





CANA





NAZARETH





NAZARETH. CHURCH OF THE ANNUNCIATION





NAZARETH. WELL IN THE COURTYARD OF THE CHURCH OF THE ANNUNCIATION





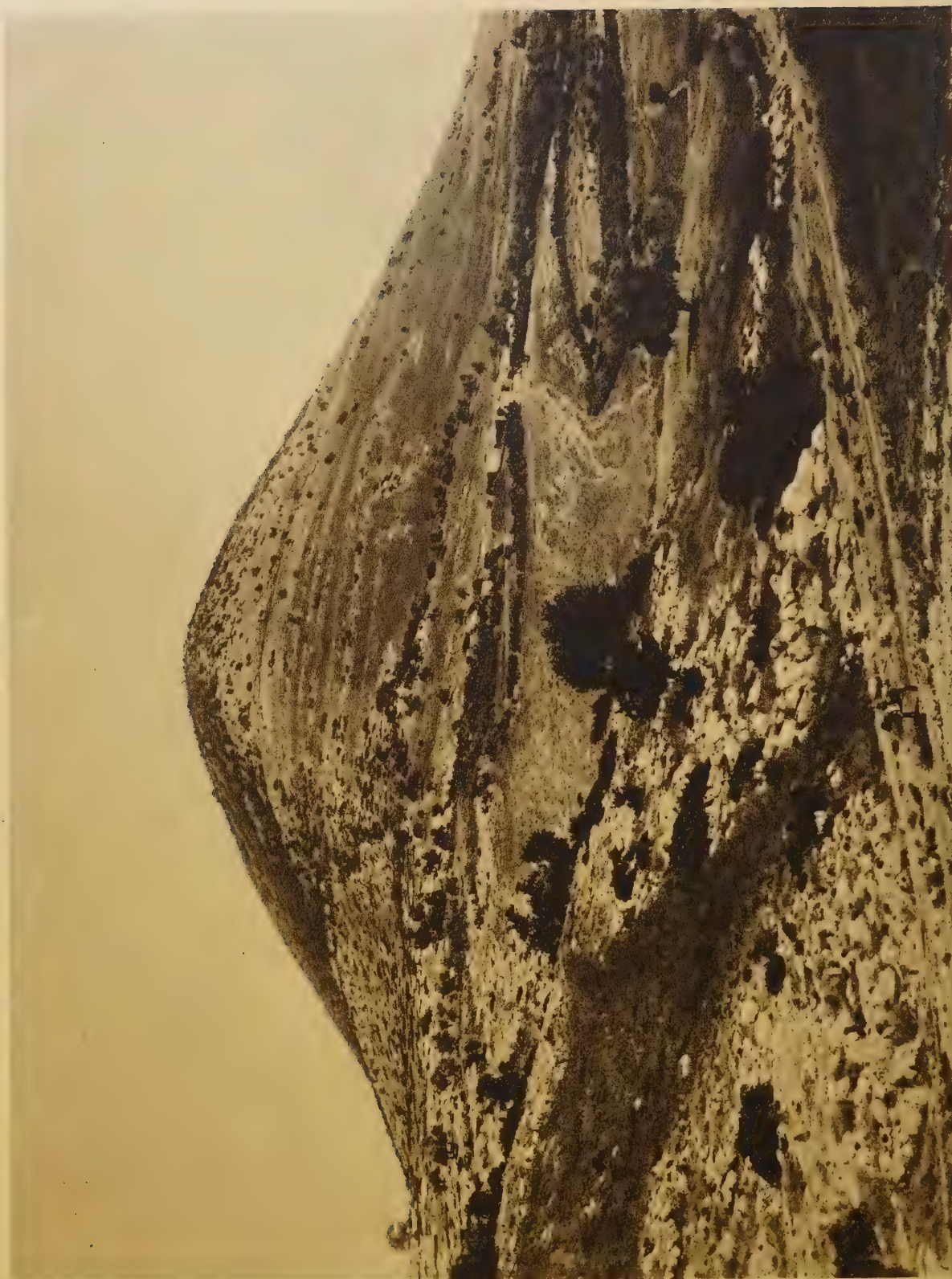
NAZARETH. CAPITAL OF A DESTROYED CRUSADERS CHURCH, 12TH CENTURY





NAZARETH. MARY'S WELL





MOUNT TABOR





TIBERIAS





SCENE OF THE SERMON ON THE MOUNT





LAKE OF GENNESARET





MAGDALA ON THE LAKE OF GENNEZAR





LAKE GENNEZAR





LAKE GENNEZAR. PLACE WHERE THE FIVE THOUSAND WERE FED



MONASTERY GARDEN ON MOUNT CARMEL







GROTTO OF JEREMIAH





ACRE. WELL NEAR THE MOSQUE





ACRE. MOSQUE





JAFFA. THE HARBOUR CLIFFS





MSCHÄTTÄ. PALACE RUINS





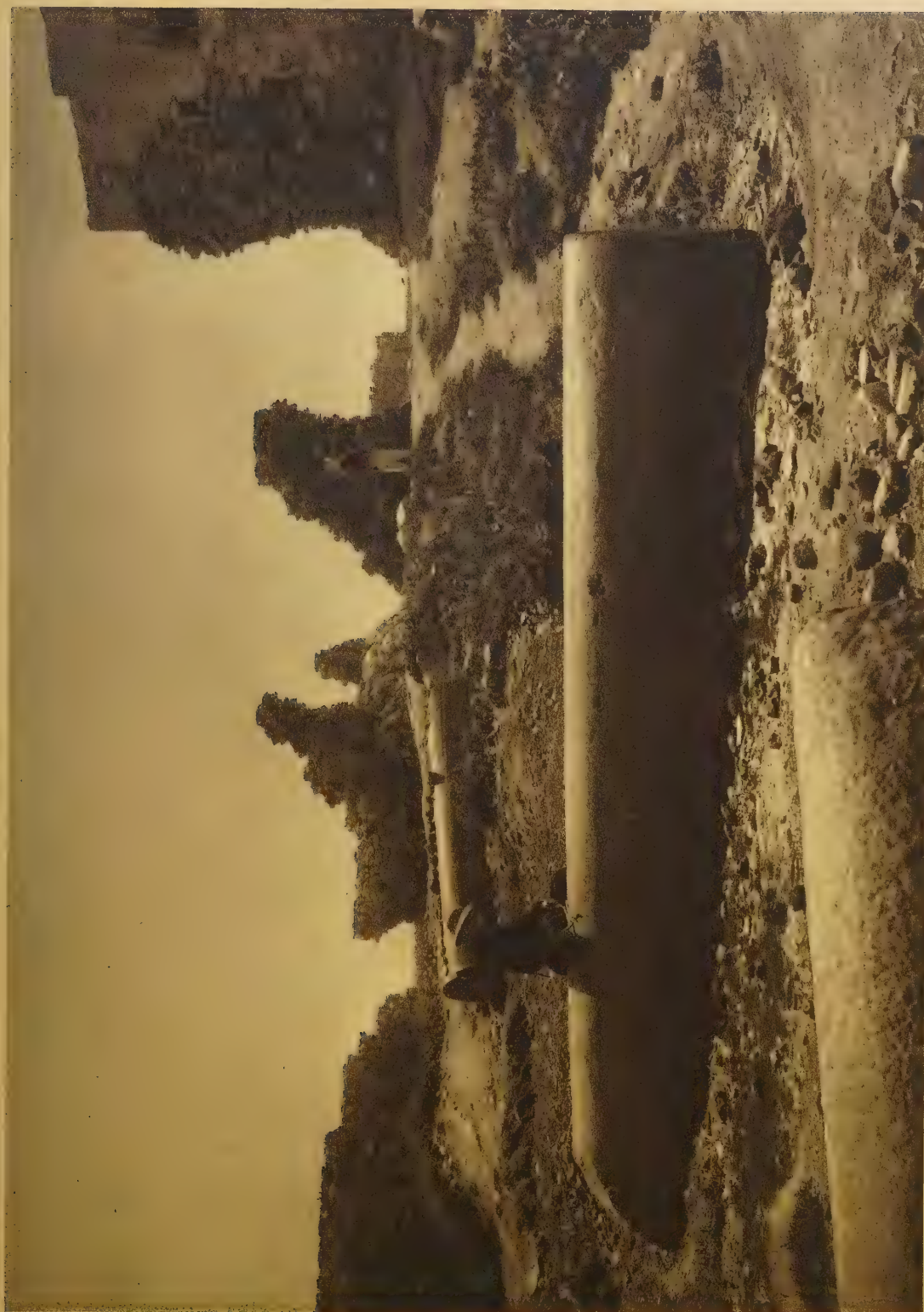
PHOENECIAN ROCK TOMBS





TYRE. STREET SCENE





TYRE. RUINS OF THE CRUSADERS' CHURCH IN WHICH THE EMPEROR FREDERICK BABAROSSA WAS BURIED





SIDON. FORTRESS TOWER AND MAUSOLEUM





SIDON. KALAAAT EL-BAHR





VIEW OF BEIRÛT





LEBANON-LANDSCAPE





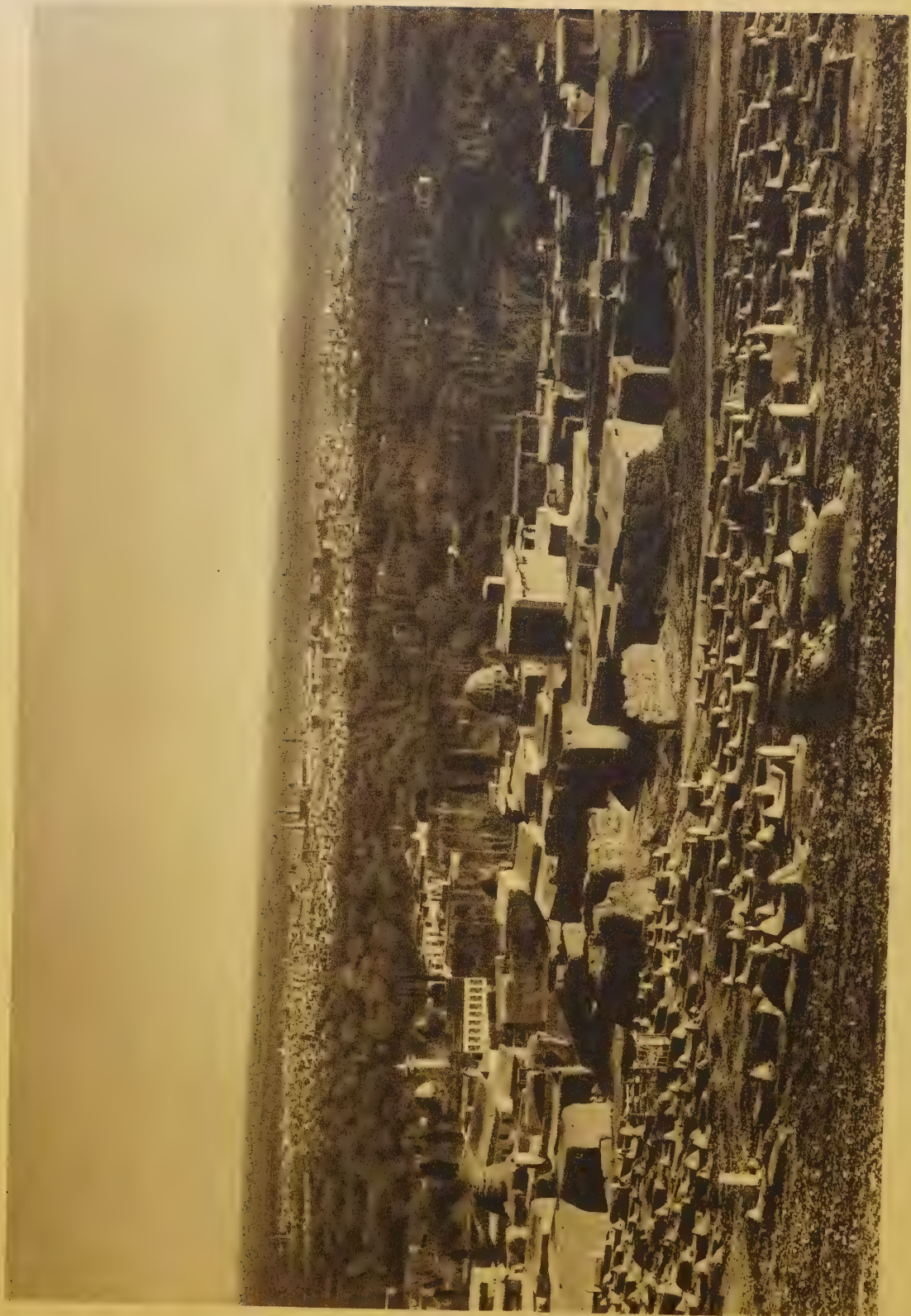
LEBANON-LANDSCAPE.





GROUP OF CEDARS





DAMASCUS





DAMASCUS, VIEW OVER THE TOWN





DAMASCUS. GATEWAY OF THE MOSQUE





DAMASCUS. TOMB OF SALADIN





DAMASCUS. GRAVE OF FATIMA





BAALBEK. THE GREAT STONE





BAALBEK. VIEW FROM THE ACROPOLIS TO LEBANON





ALEPPO. GATE OF THE CITADEL





CHIDR ELIAS. DOMED TOMB





BABYLON. THE ISHTAR GATE AFTER THE EXCAVATIONS





HALEBIYE ON THE EUPHRATES. THE ZENOBIA OF THE ANCIENTS





THE TIGRIS FROM BELOW ASSUR NEAR THE JEBEL CHANÛKE





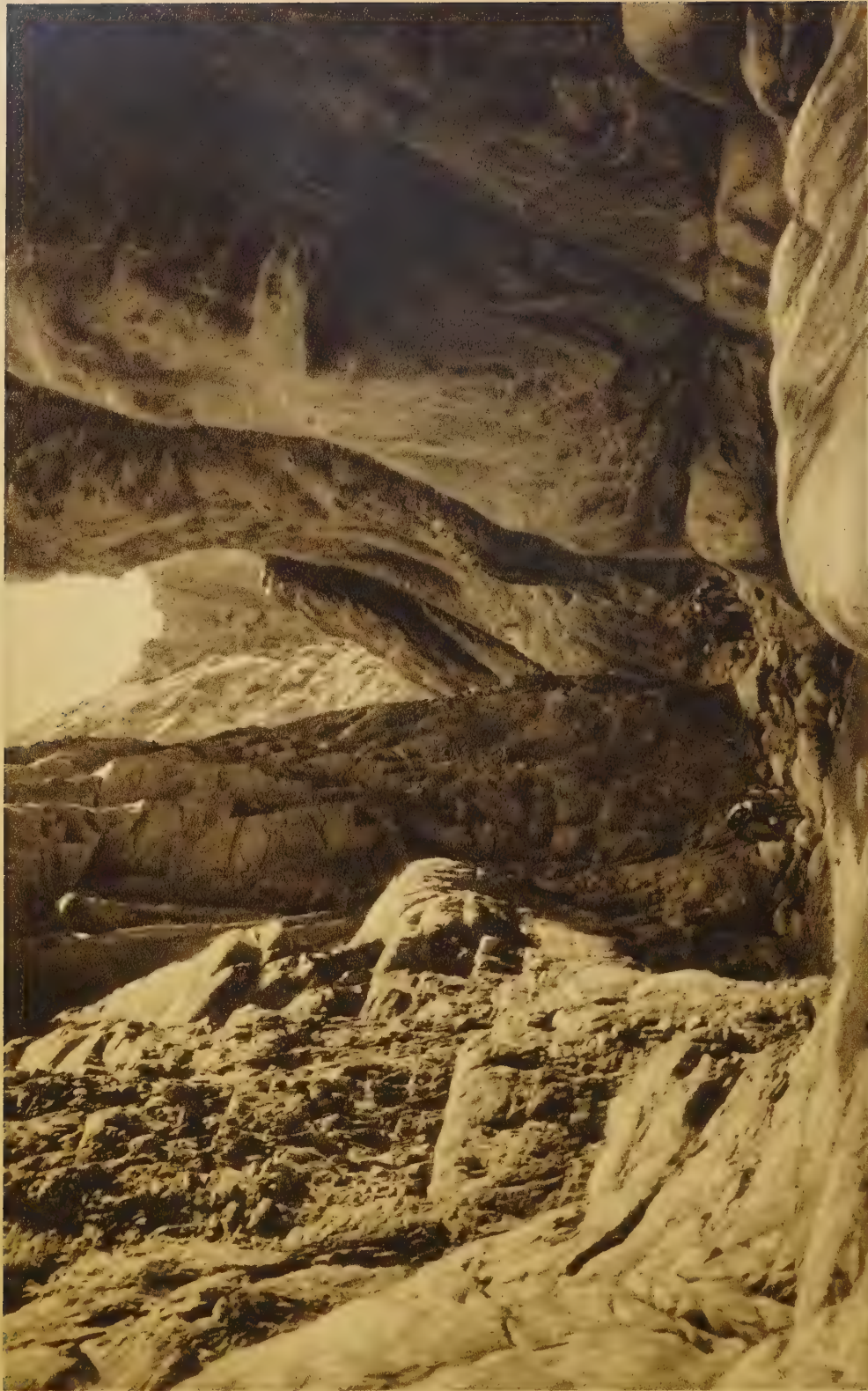
MOUNT SINAI. THE JEBEL MŪSĀ





MOUNT SINAI CHURCH AND MOSQUE ON THE SUMMIT OF THE JEBEL MUSA





ASCENT TO THE SINAI MONASTERY





MOUNT SINAI. MONASTERY OF ST. CATHERINE





MOUNT SINAI. CHAPEL OF THE BURNING BUSH IN THE MONASTERY OF ST. CATHERINE





MOUNT SINAI. CONFESSION STEPS





PALMTREES AT THE SPRINGS OF MOSES NEAR THE SUEZ-CANAL





PETRA. ROCK TOMBS





PETRA. ORNAMENTAL DETAIL OF TOMB



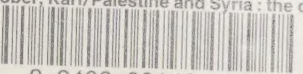




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